

# Notable Work Being Accomplished in the Mountains of Virginia

## HEAR ADDRESSES BY MISSIONARIES

Women Hold Interesting Conference at Temple and Discuss Work.

### JAPANESE GIRL SPEAKS

Mr. Thomas, of Philadelphia, Talks of Appropriations—Importance of Missions.

The conference of the Woman's Auxiliary, which was opened at 10 A. M. in the Masonic Temple, Miss Emery, of New York, and Miss Stuart, of Virginia, being present.

Bishop Knight, of Cuba, made the opening prayer, and Miss Emery, of Japan, talked most interestingly in regard to the \$10,000 given out of the triennial offering for the Japanese Girls' Home.

Mrs. Ingle, widow of the Bishop of China, was introduced to the auxiliary, and delighted the body with some remarks about the value and importance of mission work as she had seen and known it.

Deaconess Brant, of California, who made a plea in behalf of the Chinese, was followed by Miss Von Holt, of Honolulu, who had much to say about missions that the ladies present were glad to hear.

Mr. Kimball's talk was reminiscent in tone, and touched upon the experience of many years leading up to the enlarged work, and broader outlook of the present.

Mr. Thomas speaks.

The time from 11 to 12 o'clock was occupied by a splendid address by Mr. George C. Thomas, of Philadelphia, on appropriations. An interesting discussion was participated in by Mrs. Leonard, of Ohio; Mrs. Stoussart, of Maryland; Mrs. Little and Miss Tomes, of New York; and Miss Stuart, of Virginia.

One of the pleasantest features of the auxiliary conferences has been the way the members come up to the platform for little heart to heart talks with Miss Emery and Miss Stuart. Miss Emery knelt on the platform and a group gathered in front of her to listen to whatever she may have to say or to ask some question requiring explanation.

Mrs. Eleanor Washington Howard, of Alexandria, who is here to attend to her duties as secretary and treasurer of the Virginia Branch of the Woman's Auxiliary, is one of the best informed and most helpful and courteous to all needing and asking information.

Miss Mary Triplett, of Louisville, president of the auxiliary branch in her city, acted as a most efficient assistant to the secretary during the busy all-day conference of Monday.

The Junior Auxiliary members held a missionary meeting in the parish house of Holy Trinity yesterday afternoon at 3 o'clock.

Miss Madge Fredeley has asked members of the Church Periodical Society to take a cup of tea with her in her apartments at the Chancery on Friday afternoon at 5 o'clock.

## DEPUTIES DISCUSS MANY MATTERS AT ONE SESSION

(Continued From Second Page.)

from Chicago, then offered a substitute to the preamble as offered by Dr. Huntington. His substitute was to substitute the words "The Word of God" in place of "the record of God's revelation of Himself in His Son."

Before a vote could be taken the house adjourned, and the matter of preamble will be taken up this morning at 12 o'clock.

Three messages were received from the House of Bishops, all of a technical nature.


The president announced the commission to the Canadian Synod as follows: The Rev. Dr. Wilson, of Long Island; the Rev. Dr. Wilkins, of Los Angeles; Mr. F. J. McMaster, of Missouri; Mr. Mansfield, of Connecticut.

The secretary then read notices, and the house adjourned for luncheon.

## ORDERS OF THE DAY

Wednesday, 11 A. M., October 9th, the report of the Committee on Amendments to the Constitution, proposing a Preamble to the Constitution.

Thursday, Oct. 10, 3 P. M. } Joint sessions with the  
Monday, Oct. 14, 3 P. M. } House of Bishops for mis-  
Wednesday, Oct. 16, 3 P. M. } sionary addresses.



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Mission Hospital in Greene county. To right of this picture is view of school house showing Rev. Mr. Ellis standing near horse's head.

## BISHOPS CONSIDER PLAN TO ESTABLISH PROVINCES

Important Report Now Before Upper House—Question of Japanese Church With Native Bishops of an American Succession.

Important matters covering a wide range were before the House of Bishops yesterday, and although much progress was made in the discussions, little final action was taken on the subjects under consideration.

The control of the Panama Canal Zone, and its evangelization under church auspices, the possible creation of a separate Japanese church, with native bishops of an American succession, and the consideration of the report of the joint committee on provinces were among the matters which took up the attention of the bishops at their morning session. No afternoon session was held, the bishops joining with the House of Clerical and Lay Deputies in a missionary afternoon in St. Paul's church, the two houses sitting in joint session.

To Print Address.

The House of Bishops voted to have printed the address made to the bishops by the Archbishop of the West Indies, who told the house a few days since of his forty-five years' work and experience among the negroes of Jamaica. Archbishop Nuttall made a profound impression on the House of Bishops, and from a number of indications it is believed that his judgment and experience in dealing with the negro problem in its entirety will have great weight with the House of Bishops in determining the steps to be taken by the American church in regard to its negro work.

It has not been determined as yet whether when it is printed and distributed among the bishops, the address of the archbishop will be made public, which it is not thought that the bishops would allow to be made public, and the archbishop especially requested that should the address be printed, it be published in its entirety. It is thought by some of the members of the House of Bishops that from the increasing difficulties and problems presented by the negro question, the whole address will be printed for the information of the delegates and the church at large.

Work in Panama.

The House of Bishops received a report from the committee on domestic missions in regard to the report of the commission to the Canal Zone. The appointment of the Rev. Henry B. Bryant as Archbishop of Panama, and his present as archbishop of the churches in the canal zone and parts adjacent, including the cities of Panama and Colon, was ratified.

The permanent status of the work in Panama has not yet been determined, the house merely receiving and adopting the report of the work up to this time. The canal zone is now under the jurisdiction of Bishop Satterlee, of Washington, who was appointed commissary by the presiding bishop after this territory was ceded to the American church from the Church of England.

It is regarded as quite probable by some of the members of the House of Bishops that action will be taken during this session of the convention providing for the creating of a missionary jurisdiction of the canal zone and the election of a missionary bishop for this section. In this event sev-

eral of the bishops have expressed the idea that the best available man is the present archdeacon, the Rev. Mr. B. Bryant, whose familiarity with the situation in Panama will give him an insight into the needs of that American province and its mixture of population.

Japanese Church.

Considerable debate in the House of Bishops followed on the question of the conditions under which the American church would consecrate Japanese bishops for the Japanese church, and no action was taken.

The discussion was regarded as being purely preliminary, many stating that in their view the time had not come for an independent Japanese church. The convention will probably formulate a series of conditions on which the American church, with the concurrence of the Church of England, will at the proper time consecrate Japanese bishops to establish an independent church in Japan.

Report on Provinces.

The joint committee of the Boston convention on provinces made a most interesting report, which was the basis of considerable discussion in the house, and is still before that body.

The report provides for eight provinces, the same as already provided for the courts of review and appeal, and proposes for each of the eight provinces, in which dioceses and missionary dioceses shall have equal rights, the establishment of a synod or representative council, to be known as a provincial synod, to be composed of two houses, a provincial house of bishops, embracing all the bishops residing within the bounds of the province, having the right of veto in the election of bishops of the General Convention, and a provincial house of clerical and lay deputies, chosen by the several dioceses and missionary districts.

The report proposes that the bishops in each province shall elect one of their number to be primate and outlines in detail the powers and functions of the proposed provincial synod, to enact statutes or canons for its own organization and government; and for the institution and government of a provincial board of missions, auxiliary to the general board; for the development and regulation of educational institutions; and for such other matters as concern the general welfare of the church within the province, providing that such legislation shall in no way conflict with the constitutional power of the General Convention.

Substitute Rejected.

A substitute canon proposed by Mr. Edwin B. Niver, a minority of one, providing for a provincial synod in which the bishops and clerical and lay deputies shall sit as one house, was voted down by the bishops, and the main report is still before that body.

Members of the House of Bishops last night expressed the belief that the constitution of provinces, the organization of the church, and a remedy for the immense growth of the General Convention, owing to the creation of new dioceses. A member of the House of Bishops said last night that the present report was but a step in the general plan for completing the machinery of the church, the Boston convention being the first step.

The outlining of provinces and the establishment of provincial synods is regarded as a further step to take much detail from the General Convention. Another step that is within the possibilities when the synods shall have been fully formed, is the election of delegates to the General Convention from the synods rather than from the individual dioceses, thus remedying the overcrowding of the House of Clerical and Lay Deputies noticeable at present.

Courts of Appeal.

The House of Bishops has as yet taken no step looking to the establishment of a supreme court of appeals for the whole church, but this is regarded by some as the next step in the organization of the church, already indicated by the resolutions already introduced looking to the election of a presiding bishop and his support at large rather than by his own diocese, has a decided tendency toward the creation of a primate or archbishop for the whole American church.

The afternoon session of to-day was made the special time for the consideration of Sunday-school matters in the House of Bishops, and on Thursday morning the bishops will have a special service and communion in Monumental Church.

SEVERE WINDSTORM.

Heavy Blow on Exposition Grounds and at the Cape.

[Special to The Times-Dispatch.]

JAMSTOWN.—A windstorm, which almost reached the velocity of a hurricane, swept over the Exposition Grounds this morning. No rain had fallen on the Exposition Grounds for more than a week, and dense clouds were driven before the wind. It was the dust it was impossible to see across Lee Parade. The sum total of the damage done by the wind was the breaking over of a few souvenir stands and the wrecking of a few awnings.

A sharp drop in the temperature accompanied the wind, and rain shortly followed.

Gale on the Coast.

NORFOLK, Va., October 8.—Heavy wind blew at Cape Henry during the day. It reached a velocity of forty-eight miles an hour before noon. A foot force in the afternoon, but a heavy sea was running.

Tom Frogin, had man of the mountain, sentenced to be shot three times during the war.

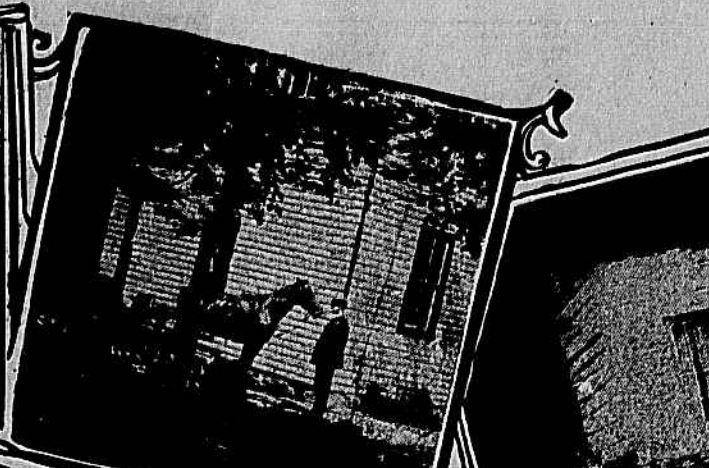
FILIPINOS SHAMEFULLY TREATED BY AMERICANS

Bishop Brent Denounces Action of Great Corporations and Demands Justice From Government—Missionary Addresses Delivered.

The joint session of the House of Bishops and the House of Deputies was called to order by Bishop Tuttle, of Missouri, at 3 o'clock.

The bishop announced that Mr. George C. Thomas had consented to act as organist, and the great audience sang "Jesus Shall Reign."

After prayers said by the Bishop of Missouri and the Lord's Prayer recited by the body the missionary meeting began. The minutes of the last meeting were read and adopted.



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On the stand with the presiding bishop sat the Lord Bishop of St. Albans and the Bishop of Albany.

The general subject of all the addresses was, "What is the Definite Responsibility of the American Church in the Far East."

It is noticeable that the discussion is not the responsibility of the Protestant Episcopal Church, but of the "American Church."

Work in China.

The Right Rev. Fred R. Graves, Bishop of Shanghai, was introduced to speak on the subject with especial reference to China.

The Bishop of Shanghai first read a translation of a letter addressed to the General Convention by the Chinese clergy.

Bishop Graves then turned his attention to his address on China. He described the China of to-day as distinguished from the China of the recent past, and drew a graphic picture of the changes that have taken place, and of the splendid future that awaited the empire. He said that there is only one thing that can bring China and the American people together, and only one viewpoint from which it is possible

for the two races to agree, and that is religion, which will be a common ground and a meeting place. Continuing, he said that the church had planted its missions in the most thickly populated districts of China, the two districts which were operated by the American church having between 80,000,000 and 90,000,000 inhabitants, or a greater number than the entire United States. Of the two great cities of these missionary districts, Shanghai might be called the New York, and Hankow, the Chicago of China, for, he said, they were the great commercial centers of the Celestial Empire.

If he was asked, he said, to state why the English church did not take possession of the whole Chinese empire as a missionary district, he would answer, that the English church had six districts which is all that it could care for, while the American church had two and that the two churches were now working with the utmost harmony without any conflict of any kind. The great future of China, he said, was in the fact that the Chinese were looking for two things in the church, first, self-support, and second, self-government. He said that this question of self-government was taking root in the people, who desire not only self-government, but a church of their own government in the state; that the national spirit was being developed, and a national pride was taking hold of the Chinese, and that this state of affairs could never come without the growth of the church. He said that the English church had developed an intense national pride, and were doing much to raise the standard of those around them. There are 5,500 Christians in the two districts governed by the American church, Bishop Graves said, and there are good grounds to believe that the Chinese of to-day had called Chinese into the church council, and found that they were able to give excellent advice, and had entered into the church work, with great enthusiasm.

He said that he had seen the great good that the missionaries of other denominations had done and are doing in China, and that the aim of the church was beyond the mere matter of counting converts and tabulating statistics; the great plan being to "create a new civilization."

Bishop Graves insisted that the Church of Rome did not have the future that the Anglican church had in China, and gave as his reason that the Roman Church had no great schools, nor publications, nor hospitals. He gave some interesting statistics regarding the Protestant Christians in China. There were 30,000 in 1887, he said, while now there are more than 150,000.

At the conclusion of Bishop Graves' address the presiding bishop proposed that a letter be sent to the Chinese clergy congratulating them on their work and thanking them for their letter of greeting which they had sent to the General Convention. The motion was carried, and the secretary was instructed to write such a letter and to place it in the hands of Bishop Graves.

Church in Japan.

The next speaker introduced was the Rt. Rev. John McKim, Bishop of Tokyo, who has lived for twenty-eight years in Japan. Bishop McKim began his address by telling the story of the early days of Japan, when Commodore Perry visited the nation, and cited how Mr. Townsend Harris, the first Minister to Japan, declined to transact business on Sunday in order to prove to the Japanese the devotion of the Americans to Sunday. He also told of the two first missionaries who went to Japan in 1859, Rev. Channing Moore Williams, who is still alive, and Rev. John Leppin, and how these two holy men labored in the face of great difficulties and frequently in danger of their lives, until in 1872 the first Christian convert was made.

It was worthy of note, Bishop McKim said, that the American Catholic Church in Japan was organized two years before the modern empire was organized, and that the church had 18,000 members. There are six dioceses in Japan—four English and two Amer-

ican—and the speaker said that the great need of the church was more Christian workers. He said that the Japanese wanted the missionaries, and that they wanted only the best. At this point Bishop McKim grew eloquent when he spoke of the ridicule that had been heaped upon the missionaries in Japan, when it was said that the men and women engaged in missionary work there were second-class, and that the Japanese Christians were what are known as "rice Christians"—or, that is to say, were Christians for what there is in it.

"I tell you that such a statement is not only unkind and unjust, but is maliciously false," exclaimed the bishop with great feeling, and then he went on to tell of the men who were working there; of one of his clergy who declined to accept charge of a large church in Japan at a salary four or five times as great as he was getting in Japan; of another clergyman who had worked throughout all the years without receiving one cent of salary; of Dr. Tausler, once a resident of Richmond, who was at the head of the missionary hospital, and who made out of the hospital work three or four times as much as his salary, and turned it all into the missionary fund. Bishop McKim also spoke in terms of the highest praise of the Japanese Christian workers, whom he said were men of high character and rare attainments. He said if they were rice eaters it was because they could not afford any better food, and he said that before many years the Japanese would ask for their own episcopacy, and that the English and American bishops were not opposed to this. But he said that in order to bring it about, it was necessary to furnish better educational facilities, and that there was a great need of both money, men and women in Japan, on which all the eyes of the Eastern world centered.

The bishop closed with relating an incident of the last General Convention at Boston where he said that he had asked for \$10,000 and a large sum of money, and that he had been sitting in front of him (the speaker) and he said, "I want the earth," to which the bishop replied, "No, I want a little of it, but I want a lot of it." He said that he had asked for \$10,000, which he said was absolutely needed to carry on the work in Japan.

Bishop Brent speaks.

After the whole body had sung "The Church is One Foundation," Bishop Tuttle presented the Rt. Rev. Charles H. Brent, Bishop of the Philippine Islands, who in earnestness and power,

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and in the sensational climax of his close delivered the most remarkable speech of the convention. Bishop Brent said that when one turned from the Japanese and Chinese to the Philippines, it was turning from strength to weakness, for while the Chinese are still in a great degree unchristianized, the Philippines have borne the name of Christians for many years. He said he was going to try to tell something of the work that was to be done in the Philippines. "God has shown me what this thing is what he wants the American church to do, and it doesn't much matter what I say or how I tell it."

"All who have the patriotic feeling will understand the message that I want to bring them," exclaimed the bishop. He said his message was the same as that he had brought three years ago, only it had grown stronger and more convincing. He said that the foremost duty of the American church was to give large support to those who were largely tempted. "You don't know, and, indeed, you can never know what temptation is to those American people who live in the Philippines." And then he told the story of an American whom he knew who lived on top of a mountain trying to escape the temptations which had surrounded him in the cities. The bishop spoke of the cathedral that had been built in Manila, and then, he said: "I tell you what I would like to have in the Philippines, an intelligent, wise and whole-souled lot of priests to care for the spiritual welfare of the Americans there."

Bishop Brent told of the success of the Columbia Club, which had been built through the generous support of the board of missions and his wife. There was no gambling or drinking there, he said, and still the club was a great success, so great a success that he was now endeavoring to double the capacity.

Continuing, Bishop Brent told of the mission in the hills, and spoke of the first boy who had been baptized three years ago, and who was now at school in America, and whom he hoped would rise up as a prophet to his own people, for he said no nation could be converted except by their own people.

Demanding Justice.

Turning his attention to the subject of proselytizing, the bishop declared that personally he was against it, but now and then he broke down in his opinion when he saw a church which was supposed to be infallible failing to stand up for morality and decency; then, he said, he felt that proselytizing was permissible. "Example is better than precept," he said, "and a life of morality and high character is more powerful for good than that spirit which pulls down the walls of other churches to build up its own." He stated that he himself was for church unity, and as he went up and down through the islands he stopped with missionaries of all denominations, preached for them and with them.

"I have long since given up asking men to what church they belong. I take it they are Christians doing their duty, and that is all that I demand. And I say that until we bring our prejudices to God and ask Him to turn them down even if it means to destroy them, Christian unity is an impossibility."

At this point it was that Bishop

(Continued on Fourteenth Page.)

Program To-Day.

8 A. M.—Presentation of Men's Thank Offering, Holy Trinity Church, with celebration of Holy Communion, Bishop Tuttle presiding.

10 A. M.—Meeting of both houses of General Convention. Business session.

10 A. M.—Woman's Auxiliary, Masonic Temple. Introduction of missionaries to members of the Woman's Auxiliary.

10:30 A. M.—Woman's Auxiliary in Masonic Temple. "The Auxiliary and the Board's Enterprise," address by John W. Wood, corresponding secretary of the board of missions.

1 P. M.—Convention adjourns for lunch.

1:30 P. M.—Daily luncheon at Masonic Temple for members of convention.

2 P. M.—Meeting of both houses of General Convention. Business session.

3 P. M.—Men's Thank Offering service in City Auditorium. Addresses by Bishops Greer, Peterkin and Randolph, and Mrs. George White, representing the Church in Other American Republics. Announcement of amount of thank offering by Mr. George C. Thomas, treasurer.

Program To-Morrow.

6:30 and 7:45 A. M.—Early Communion at St. Mark's Church.

8:30 A. M.—Holy Communion in All Saints' Church for General Conference of Sunday-school workers. Celebration, the Rt. Rev. Leighton Coleman, D. D., Bishop of Delaware.

9 A. M.—Morning Prayer at St. James Church.

9 A. M.—Holy Communion for House of Bishops at Monumental Church.

9:30 A. M.—Woman's Auxiliary in Masonic Temple.

10 A. M.—Conference of Sunday-school workers in All Saints' parish house. The Rt. Rev. Charles Seabright, D. D., Bishop of Oregon, will preside.

10:30 P. M.—Conference of Sunday-school workers in All Saints' parish house. The Rev. Thomas Semmes, of Richmond, will preside.

11 P. M.—Missionary Devotional Service in City Auditorium. Subject: "The Church in Other American Republics." Addresses by the Rt. Rev. Albion W. Knight, D. D., Bishop of Cuba; the Rt. Rev. Henry D. Aves, D. D., Bishop of Mexico; the Rt. Rev. L. L. Knobel, D. D., Bishop of Southern Brazil.

8 P. M.—Historical service in City Auditorium.

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